

the Emily

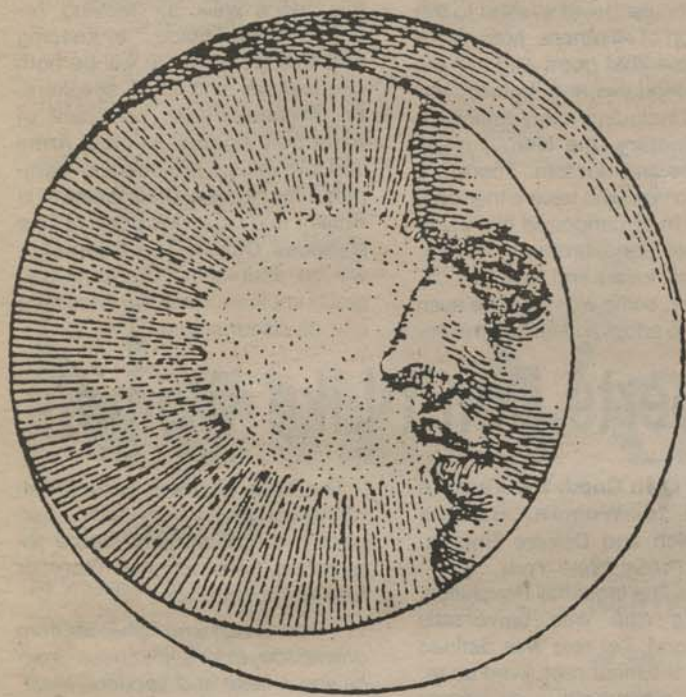
AFTER EXAMS,
WALK FOR PEACE!

Greater Victoria
Disarmament Group

APRIL 26



Volume 4, Number 5 Thursday, April 3, 1986



Sexual Harassment: what it is and isn't, how to cope

By Suzanne MacLellan
Member of the Parent's
Advisory Committee on
Equal Rights and Opportunities

In a 1984-85 survey conducted by Arjun Aggarwal, a labour lawyer, twenty-five out of forty five Canadian university campuses reported incidents of sexual harassment. At present the University of Victoria is one of eighteen universities that have written policies or procedures to deal with the issue of sexual harassment.

Sexual harassment is defined as unwelcome sexual advances, requests for sexual favours or other verbal or physical conduct of a sexual nature when:

- a) submission to such conduct is made either explicitly a term or condition of employment or of educational progress; and/or
- b) submission to or rejection of such conduct is used as the basis for employment or academic decisions affecting that employee or student; and/or
- c) such conduct has the purpose or effect of substantially or unreasonably interfering with an employee's work performance or student's academic performance or creating an intimidating, hostile, or offensive working or educational environment.

Each person has different ideas of what is considered sexual harassment: some believe only blatant sexual advances constitute harassment, while others believe an entire range of subtle sexual behaviors constitutes harassment. The key issue is whether the behavior bothers or pleases the individual involved. Since the problem may be defined differently by different people, it is up to the individual to decide what behavior constitutes harassment. This differential definition makes it very important that the harasser be made aware of the situation, since the person may be genuinely unaware that someone finds his or her behavior offensive. The types of behavior that can be considered sexual harassment include: pressure for sexual activities accompanied by implied or obvious promises of special treatment or threats concerning employment or academic status; unwanted physical contact such as patting, grabbing or pinching; unwanted requests for dates; unwanted notes with a personal or sexual message; unwelcome sex-oriented verbal kidding or abuse; and unwelcome personal questions.

There is a difference between a personal relationship or affair and sexual harassment. In a personal relationship the sexual attraction or behavior is two-sided and acceptable to both parties. It is a relationship of mutual respect. Sexual harassment involves unwanted or unwelcome advances that are offensive to the victim and that recur.

Although sexual harassment is usually thought to be male/female, it can also be male/male, female/female or female/male. It can involve students, staff or professors. Research shows that neither physical attractiveness of the victim, nor marital status of the harasser are significant factors in sexual harassment. It involves elements of real or perceived differences in influence of power. The joint Redbook Magazine/Harvard Business Review on Sexual Harassment states that "sexual harassment is often a power play rather than a sex game, a sometimes conscious, often unconscious way of expressing authority and dominance".

The emotional effects of sexual harassment on victims are traumatic. Female victims in particular may feel guilt, mental anguish and self doubt. One author

Moon Goddess Myths Connected to Body Cycles

By mara

The mythology of the moon reflects a fascinating history of women-centered religions, closely connected with the cycles of women's bodies. The moon goes through a complete cycle of four phases every 29½ days. This celestial event is experienced internally by women in the monthly menstrual cycle, with corresponding physical and emotional changes. While the physical effects of the waxing and waning moon on ocean tides, on plant growth, and on animal reproduction has been well documented, the emotional effects of moonlight on human behavior has been limited to jokes about werewolves and full-moon lunatics!

In the ancient matriarchal religions of The Moon Goddess, lunar aspects represented spiritual initiations for women, educating and refining their emotional life through drama, dance and ritual. The phases of the moon were connected with different goddesses whose rites initiated women into the spiritual dimension of ordinary life experiences.

That this mythology is still relevant for contemporary women has been explored in the current best-seller, *Goddesses in Every Woman* by Jean Shinoda Bolen. Another book about the psychology of the moon goddess religions is *Women's Mysteries* by Esther Harding, a Jungian psychologist.

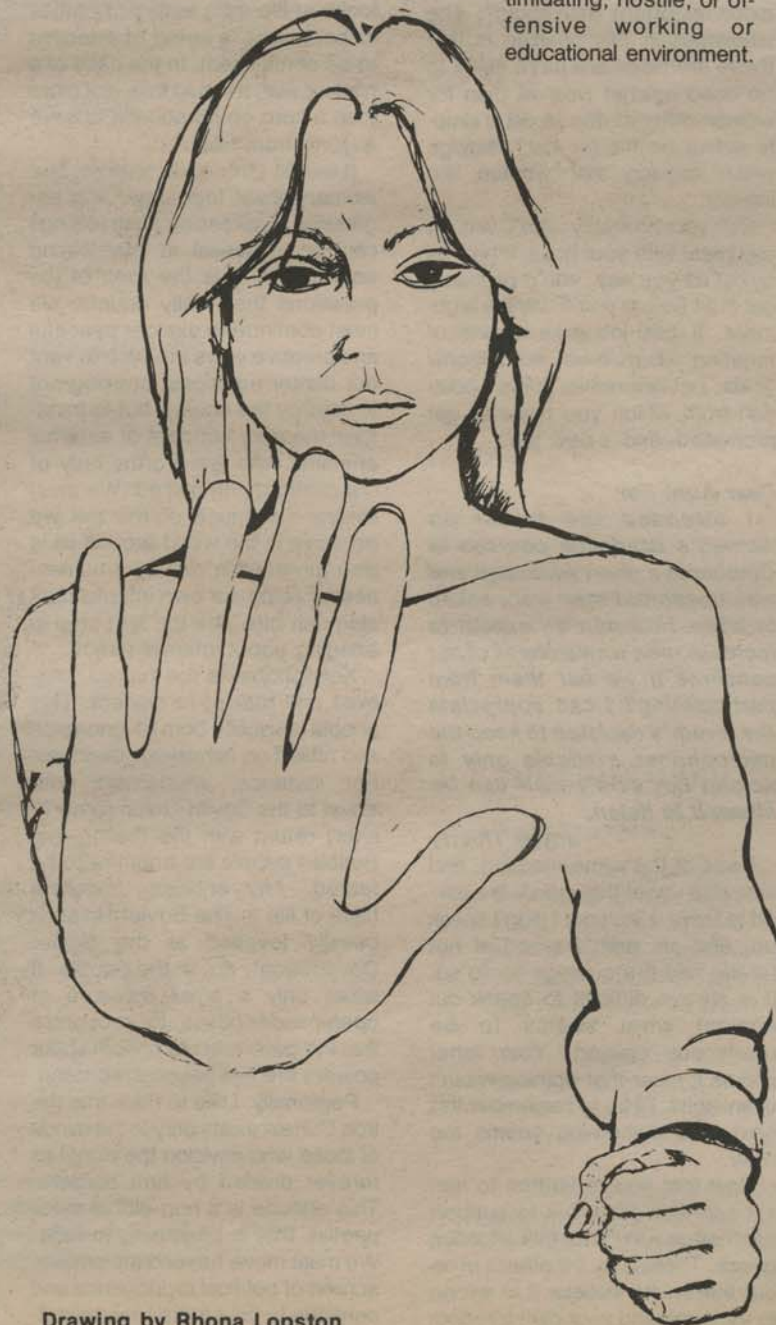
The New Moon Goddesses are vigorous amazons and lesbians, and although they are called the "maiden" aspects, the moon goddess is no shy virgin, but rather a woman-identified goddess such as

Diana, who is called the Lady-of-the-Wild-Things because of her delight in untamed nature. Her lunar crescent is the bow of Artemis, the divine huntress who roams through the forests stirring the seeds to life. Her bands of women dwell on the frontiers and islands at the edge of civilization, protecting the goddess from domesticity. Women are introduced to her power in their first menstrual blood-flow when they join with the rhythms of the tides, the seasons, and the waxing moon.

The Full Moon Goddesses are mothers, artists, and healers. Demeter seeks reunion with her daughter who is captive in the world of men. The White Goddess, Cerridwen, inspires the ecstasies of poets. Isis, the priestess, she heals through dreams and flowing water. The Full Moon Goddess' women are planters, potters, and keepers of the hearth flame. She gives her daughters the mother secrets of kettle and cauldron (vessels of transformation). Women find her the Source in childbirth, and sing of her coming forth in their arts.

The Waning Moon returns her creatures to earth, and her shrivelled face is called The Crone. She is Hecate, who is at the crossroads of life; she is Spiderwoman, who binds her creatures with Time (called Moira when she encircles them in her nets of Fate, also called Kali the Destroyer who breaks up the rottenness of decayed forms and obsolete civilizations). Her daughters have clairvoyant vision, and are seers, prophets and sybils.

CONT. ON PAGE 4.



Drawing by Rhona Lopston
courtesy Status of the Victoria Women Action Group

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SCEPTICAL FEMINISTS

The Sceptical Feminist: A Philosophical Enquiry. Janet Radcliffe Richards. Penguin Books, Harmondsworth, Middlesex, 1980

Janet Richards, who took her M.A. at the University of Calgary, has written a profound analysis of the arguments by which feminists defend their position. If you are a feminist, this book will probably make you uncomfortable. Likewise, if you are an anti-feminist, this book will probably make you uncomfortable; you will find that feminism rests on a much sounder intellectual base than you had believed.

Richards' book calls upon feminists to remember their belief in freedom. She quotes an early feminist, Margaret Rhondda, as saying, "the passion to decide to look after your fellowmen, to do good to them in your way, is far more common than the desire to put into everyone's hands the power to look after themselves". Richards' main argument is that

feminists must strive towards the uncommon passion, and seek to maximize human freedom. This, of course, involves feminists working to become more tolerant of women whose personal styles are conservative, and is far easier to say than do.

The book is very closely argued, and quotes would not do justice to the argument. When you read it, give yourself lots of time. I found I had to stop and think at least two or three times a page.

A mother is not a person to lean on but a person to make leaning unnecessary.

Dorothy Canfield Fisher (1879-1958)

Oh, the glory of growth, silent, mighty, persistent, inevitable! To awaken, to open up like a flower to the light of a fuller consciousness!

Emily Carr (1871-1945)

ASK EM

Dear Aunt Em

I think I'm a feminist, but I get a lot of flack because I like to cook and sew. I like kids, and I'm looking forward to being a wife and mother. A lot of the women I know (I'm in Poli-Sci) think I'm a throw-back to the dark ages. A lot of men think I agree with their sexism. How can I make myself clear?

Traditionalist but feminist

Dear Trad but fem:

You can be a feminist and want a traditional life for yourself — as long as you are supportive of other women who want other lifestyles. When you do become a wife and mother, then you will have to decide whether you are being self-sacrificing or self-fulfilling. I think you may be having a problem giving clear messages. If you're a feminist and if you're clear about who you are, it will come through, no matter how many aprons you wear.

Dear Aunt Emily:

This is my first year at UVic and I hear a lot of people talking about "feminism". Some say it's great and others say it's sick. I'm not sure I know what the word means. What do you mean when you use the word?

Don't Know For Sure

Dear Don't:

There are probably as many definitions of feminism as there are feminists (and anti-feminists). I define a feminist, quite simply, as any person who believes that women suffer from social injustice because of their sex. (Note, please, that this definition says nothing about sexual preference, ways of dressing, or whether you go to consciousness-raising sessions).

Dear Em:

My boss says that women are less logical than men. He won't promote women because he says they're too emotional and make decisions based on their feelings. I want to argue but am not certain what to say.

Misjudged

Dear Misjudged:

Women have not been treated equally from birth in our society. It

is not reasonable, therefore, to expect equal results. Everyone knows that women are under-represented in the sciences at university, for example. This unbalance is socially caused and says nothing whatever about potential.

Unfortunately, some feminists agree with male sexists that women are less rational than men. They claim that "logic isn't everything" and that "people are more important than logic". The weakness in this position is that these premises are more likely to be used against women than for women. After all, the sexist is simply acting on his (or her) feelings when arguing that women are inferior.

But you probably can't win an argument with your boss. If he's as sexist as you say, you'd probably get fired before you'd win the argument. If this job is a means of meeting your own educational goals, just ignore him. If it's a position from which you hope to get promoted, find a new job.

Dear Aunt Em:

I attended the forum on women's academic courses in Cinecenta a short while ago and was upset that men were asked to leave. How can we expect to increase men's awareness of our concerns if we bar them from participating? I can appreciate the forum's decision to keep the microphones available only to women but surely men can be allowed to listen.

Joyce Thierry

I was at the same meeting, and was also upset that men were asked to leave. Like you, I didn't speak up, and am embarrassed at not having had the courage to do so. It is always difficult to speak out against what seems to be unanimous opinion. Your letter makes it clear that opinion wasn't unanimous. I'll try to remember this next time something seems too risky.

Now that you've written to me, we can look for ways to support each other next time this situation arises. There may be others of us out there who believe it is wrong to try to expand your own freedom by reducing someone else's.

Female Psyche & World Peace

By Colleen Hamilton

A certain undefinable element of the female psyche has made many women social activists, sometimes overt and sometimes subtle, for as long as there has been a social order. Certainly some of the most spirited and determined peace activists have been women.

A particular social climate often dictates the action necessary to bring about social change. If the climate is repressive and charged with violence, then many people, often desiring nothing more than their most basic human rights, find themselves in the roles of revolutionaries.

In Canada, we are operating in a social climate much less horrific than in other parts of the world: but that is not to dismiss as insignificant Canadian women's peace initiatives, such as Women's Peace Camp at The Primrose Lake Airforce Weapons range. A relatively free society, such as ours, affords us the opportunity to voice the opinions of those whose situation will not permit them to do so without fearing for their lives. If we believe that foreign women's issues are unrelated to us, we are mistaken.

Women all over the world must no longer be considered, as they have been in the past, as prizes in the spoils of war; to be raped, tortured, murdered, widowed or left childless . . . to be then expected to patch up the wounded in time for the next carnage.

Women must no longer allow themselves to be cast into the role of damsels-in-distress, physically or psychologically. It will no longer suffice for women to await rescue by a "hero" (a hero being one who looks at life as a series of battles to be fought, a string of enemies to be conquered). In the case of a nuclear war, it would take a lot more than a hero on horseback to save anyone from fallout.

It would be erroneous to claim that women never feel anger and aggression. Expressing such feelings can be essential in maintaining equilibrium. It is the form of expressions that really counts: we must continue to explore peaceful and creative ways in which to vent our darker emotions, seeking not to destroy the enemy, but to transform the very concept of external enemies who are worthy only of our mistrust and hatred. We must realize that much of the evil we perceive in the world around us is also inherent in our own humanness. Facing our own internal dark side can often be the first step in bringing about internal peace.

Xenophobia is the hatred, mistrust and fear of foreigners. This phobia is usually born of ignorance and raised on narrow-mindedness. For instance, westerners who travel to the Soviet Union rarely (if ever) return with the feeling that Russian people are enemies to be feared. Any criticism travellers have of life in The Soviet Union is usually levelled at the Soviet Government, not at the people. It takes only a small measure of open-mindedness to recognize that the governments of both super powers are not beyond reproach.

Personally, I like to think that the Iron Curtain exists only in the minds of those who envision the planet as forever divided by firm borders. This attitude is a non-global perspective that is beginning to fade. We must move beyond the smoke-screen of political propaganda and continue to take more responsibility for the future of this planet.

Otherwise, our futures rest in the shaky hands of a few powerful people, mostly men, who continue to display definite Xenophobic tendencies while, at the same time, attempting to maintain faltering political structures and social institutions which fail to meet public needs.

These structures and institutions are often characterized by the glorification of "rational" thinking, to the almost total denial of human emotion, spirituality and intuition. They often give rise to a rigid sense of exclusivity and to adherence to one particular belief system to the exclusion of all others. Many people believe that good and evil are clearly definable and mutually exclusive, including many members of the military, the clergy, many politicians and doctors. There are many women who have either contributed to or condoned this belief in the their sons, brothers, fathers, husbands, lovers and male friends. Moreover, some women have even chosen to adopt and imitate this im-

balanced view of the world.

Fortunately, many other women, and growing numbers of men, have come to recognize these destructive patterns, and that the female element, which is present in both women and men, is essential in restoring balance to the individual and to the planet.

The first step is to get involved locally. In Victoria, there are many opportunities to do so. One way is by participating in the Greater Victoria Disarmament Group's fifth annual Walk for Peace. The theme of this year's walk is: "Moving Towards World Peace." In keeping with this theme there will be both international and local speakers. Dr. Michael Pentz, president of **Scientists Against Nuclear Arms** and former vice president of **Campaign for Nuclear Disarmament** in Britain, and Laura McBride of **The Nanose Conversion Campaign** will be addressing the local and global implications of the arms race and of disarmament.

Experts Don't Like Women

For Her Own Good: 150 Years of Advice to Women. Barbara Ehrenreich and Deirdre English. Anchor Press, New York.

Before The Industrial Revolution, women's role was universally understood, her role was defined and, for the most part, lived up to. Women, while held in an inferior position, had skills necessary for survival. (A good example of this, which the book does not deal with, is found in the exploration of the interior of the North American continent. Explorers routinely took native women with them for their journeys into unknown territory. The women, quite simply, kept the explorers alive). Since then, society has had a problem about what to do with women. Women, it has been assumed, need expert help in running their lives (now that men no longer automatically know what to do with them).

This is a delightful book, full of interesting information about the medical profession, theories of childhood and motherhood, as well as psychology and religion in America for the past century and a half. All of it is carefully structured to support the authors' central argument, which is that, with The Industrial Revolution, what Karl Marx called the "fixed, fast-frozen relations" between men and women were swept away. Unthinking patriarchy no longer worked.

The book contains many (often offensive) quotes from various "experts" about women. Some interesting ones, chosen more or less at random, are:

... the woman who, whether from cowardice, from selfishness, from having a false and vacuous ideal, shirks her duty as wife and mother, earns the right to our contempt, just as does the man who, from any motive, fears to do his duty in battle when his country calls him.

(President Theodore Roosevelt)

If men are better off in any area of divorce, it's because they have chosen to be better off; if women are worse off, it's because they've chosen to be worse off . . .

(Newburger and Lee, Winners and Losers, 1974)

By now, you've probably got the idea — the experts just don't seem to like women. Women, the book tells us in its final chapter, have begun to learn — through the feminist movement — to distrust the experts. "The immutable maternal instinct . . . the sanctity of vaginal orgasms . . . The theory of female masochism — all the shibboleths of mid-century psychomedical theory — shrivelled in the light of the feminist critique".

The book is entertaining, informative, and, in the end, encouraging. It's available at the UVic bookstore.

The Emily is interested in receiving articles for publication particularly those concerning women's issues: interviews, poetry, essays, commentary or critique.

WRITE THIS SUMMER

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OARTIZANSKI MAJKO (Partisan Mother)

by Kate Sandilands

You smile out through time
With your
toothless mouth
that has kissed away so many tears
With your
scarred and withered hands
that have healed myriad wounds
With your
eyes misted with age
never again to see
another child impaled upon the upthrust
sword of failed nationalism.
Veiled in the black of orthodox
widowhood,
You shall never dance again
to revel in your heritage
no more feel the ancient
rhythms flow through your body
But I can feel you in the music
echoes of the heartbeat of your people
And I can know the power of your village women
linked hand in hand
singing in unity
And I shall carry on the dance.

by Kathryn D. Gamble

Your fascination
with knives
goes . . .
beyond
the blade,
to the
cutting.
Your eyes
flash
and
I feel
the rip of
my skin . . .
Your tongue
speaks
and the
warm blood
trickles
down
my face.
You cut
and you cut
and you
cut.
The wound
is never only
the act
of the
blade.

New Voices



Drawing by Jerry Evanec

CITY MOON SET

by Kaaren Patterson

The half moon
hangs heavy
in the low city sky,
jaundiced
in the almost breathless air.

Tones of humanity
sound
like a Cage symphony.

Suddenly, the city
ravenous —
bites that old yellow face,
stealing away her light

As she sinks
swiftly
settling
into its black cement embrace.

LOVER'S FAREWELL

by Barbara Britton

The leaves are already yellowed
poised to crackle and fade
in rhythm with the rustle of
the tern's wing.

Like geese, the summer forms
have flown.
Frozen dust lies on the tables
complementing the still laughter
of the Wildcat Cafe.

The dog's ceaseless wail is mine.

Hold me, northern wind,
clutch me in your grip while
bitter gusts swirl and groan
screaming the pain of earth-blood change
while scarlet leaves
turn
spider web to snow web.

I am half-formed
seamed and torn
by dream's eye and
crystallized trance-world.

Solstice slumber, a giant swing
casting penitent rays
over unknowing play.
So easily fooled, foiled again
as surely as the raven's cry
relentlessly heeds the autumn winds.

WHITE GLOVES

by Susan Sylvestre

He wore white gloves to bed.
He said that his hands were cold.
I didn't argue.

We cradled the night
while all the world's mad thoughts
pounded around us
like distant drums

shaking the very bed we lay on.

He'd wear those gloves to bed.
He'd take them off to shower.
He'd take them off
and quite haphazardly
throw them at the bed room

as I lay lost,
a part of all the world's mad thoughts;

he'd take his gloves off
and show me his dead hands.

THE CURTAIN RISES

by Joyce Thierry

Act One:
I moved into your house,
gave my name back to my father
and watched my brother
carry it off to his sons.

Act Two:
And on you talk,
letting me see that the past
six years are rainy days;
washed away and best forgotten.

Act Three:
I hope she is the type of woman
who arranges the cans on her shelves
in alphabetical order.

Act Four:
The poet in me writes:
"You are a wingless bird
dying in an agony of feathers."
The woman I am spits in the dirt
and moves on.

Act Five to follow.

THE LADY AT THE DOOR

by K.M. Penz

The lady at the door
is on a mission from God.

I creak it open
in disbelief
of this polyestered apparition
I thought had gone out of style.

I have come here to comfort you
in your time of need

All I need is my privacy, I say

But I feel love for you
I am your friend

I've heard this one before, I think,
but the setting's wrong —
where are candles, the wine,
the vows . . . the broken vows . . .

Jesus can save you
Let him into your heart

I let the door shut instead,
excusing myself,
remembering
someone wise once told me
that when they open you up
they leave a scar.

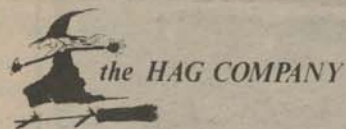
THE UNLEAVING

Anne Swannell

You left only this morning;
I took you to the airport myself,
kissed you goodbye and lied,
saying I'd had a good time too.
I waved to you through the check-out gate,
but I didn't stay to watch the plane take off.

I came home and fell asleep exhausted —
by your advice, your constant explanations
of the world and how it works.
by the guilt, the sifting through.

I dreamt you had a fall out on the run-way,
that you were hurt, would never walk again,
that they brought you back.
"I'll be fine, dear," you said,
"Just let me lie on the bed beside you,"
and you do, mother, you do.



TAKES TO THE AIR SAT AFTERNOONS

It's called The Hag Company (why?) and it's aired Saturday afternoons from 4 to 6 p.m. over CFUV, 105.1 on your dial, FM. The show deals with issues of interest to women in Victoria, and features news items, calendar events, music, and children's stories.

Coordinator Nora Ready encourages interested women to volunteer to work directly on the show or to submit ideas for features and interviews. Call CFUV at 721-8700 during the show, or leave a message at the station (721-8701). You can also write to the station at Box 1700, Student Union Building, UVic, V8W 2Y2.

MAN WORDS BIAS EXPECTATIONS

Did you know there are ten times as many male-oriented words in The Oxford English Dictionary as there are female ones? That there 220 synonyms in the English language for prostitutes are only about twenty to describe a man who is sexually promiscuous?

Dale Spender, author of *Man Made Language*, says the predominance of male-oriented terms has an insidious effect, which is to subconsciously condition women away from certain types of work. Words such as "policeman", "chairman" and "manager" can do this. "You don't change society by changing the language," she says, but adds that getting rid of male-biased terms helps get rid of sexist thought because these words tend to define positions or concepts as necessarily male.

HARASSMENT

CONT. FROM PAGE 1

used the example of a woman who turned down a man's advances and he tried to convince her he was only joking, she then begins to wonder if she was overreacting or if she was responsible for the incident.

In one case study, it was found that, as well as affecting people emotionally, harassment also affected their work. Most people are reluctant to talk about harassment; women feel more ashamed while men feel more embarrassed than ashamed. Without exception, both men and women experienced a marked decline in their work productivity. Both had an extremely high rate of absenteeism. For married victims, all experienced some form of problem with their home life. For single female heads of households, children immediately noticed a change in their mother's attitude toward work. In all sixty cases both the victim and harasser suffered a loss of self esteem.

Some authors suggest that college or university students, particularly women, are among the most vulnerable to sexual harassment. David J. Miramontes in his book *How to Deal with Sexual Harassment* suggests a university woman is especially vulnerable because: it is often her first time away from home and she may be insecure or inexperienced; she doesn't know what sexual harassment is or that she is experiencing it; she feels she is responsible for the harassment, that it was caused by something she did; she is afraid to speak up, she feels in-

LETTERS TO THE EDITOR

Dear Emily,
Re: March 6 issue

What a lot of stuff and nonsense you are printing! Your choice of subject matter does little to represent the majority of female students and even less to grasp the issues of feminism. If you are indeed supposed to be a women's newspaper, please attempt to represent the majority of women here. Remember Nora's quote you included from Ibsen's "The Doll's House": "Before all else, I am a reasonable human being."

A case in point is "Wands and Webs" by Mara Meshak, who advocates we believe in mythological goddesses and consider ourselves magical and mystical because we are female.

Your subject matter on the front page couldn't possibly be construed as addressing issues pertinent to most UVic women: The Mythological Goddesses (fairy-tale rubbish), Sexual Politics (a 'gripe' article emphasizing the isolation of women) and Female Depression (emphasizing how miserably women cope and generalizing about female identification), all writers seem to point out problems and differences and encourage "male-hatred", rather than referring to positive strengths and solutions, eg. "A woman on her own is not a positive person."

There are women here who are coping with low incomes, study pressures, and families that have not resorted to lesbianism, men-hating or mythology, and can try to maintain an attitude of optimism.

Why don't you spearhead a campaign to assist single parents with a dental plan? Or agitate for a dental clinic? Why not provide some

practical resource information? Even recipes would be better than slanted nonsense.

Let's appeal to reason and humanity rather than mysticism and segregation.

Yours truly,
Diana Williams
UVic Student

Our editorial approach has been to provide a forum for many different areas of concern, political, social, economic, psychological, and spiritual. The Emily has, in the last few issues, published articles which deal with all of these.

The world is full of people who say "Why don't you do this or that thing?" (The pronoun, note, is "you" not "I") If you had presented us with an article agitating for a dental clinic, or one which provided "practical resource information" I'm sure we would have published it.

Anne Swannell
Acting Editor

Dear Emily

I wanted to express my appreciation to the Women's Centre for the splendid selection of films shown March 12 - 14.

Sincerely
Edna Berg

True emancipation begins neither at the polls nor in courts. It begins in woman's soul.

"The Tragedy of Women's Emancipation, Anarchism and Other Essays, Emma Goldman (1868-1940)

can decide if the behavior is unwanted and offensive. If the behavior is recurring and you want it to stop, you must be prepared to speak up.

- 1) Say NO to the harasser. Describe the behavior clearly and state firmly that it is bothering you and is unacceptable. Some people are truly unaware that you find their behavior offensive.
- 2) If the harassment persists, keep a record of the behavior, dates, times, and witnesses if any.
- 3) Talk to others about the harassment: friends, family, counselling services etc. Keeping it to yourself is not the answer.
- 4) Seek confidential advice or help from the Sexual Harassment Advisors: Barbara Whittington (local 8044) and Lowell Henrichs (local 7440). The advisors are aware of the issues, and seeking their advice does not necessarily lead to a formal complaint. They will assist you in finding the appropriate action for you.

The University of Victoria seeks to prevent sexual harassment of its students and staff. Don't be intimidated into quitting your job or dropping your class — protect your rights.

FROM THE EDITOR

I would like to take this opportunity to thank everyone who contributed time and talent in the publication of *The Emily* for the whole academic year.

Special thanks go to: the members of the Women's Centre Collective for their writing and emotional support, to those individuals who generously submitted copy, to Katy Chan and the Graphics Shop staff for their patience and advice, to Rob Von Rudloff for selling advertising and to Anne Swannell for her expertise in the graphics and paste-up. Anne is also Acting Editor for this issue.

I want to encourage all students, writers and artists to continue submitting items throughout the summer months in preparation for the September '86 issue. All copy may be left at the Women's Centre. Have a great summer.

Sincerely,
Gail Grant
Editor

Thursday, April 3, 1986

CONT. FROM PAGE 1

Because they know the secrets of time and transformation they are also weavers and witches. Women feel her coming when their blood-flow ceases and they turn inward to brood, sometimes they emerge to become teachers and wisewomen.

The Moon-dark is considered the occult phase of the moon, sometimes called the "Sleep of Isis"; it is beyond the realm of human experience. Some imagine it as the pause between breaths, or as the moment before the turning of the tide. Since our women bodies are attuned to the ebb and flow of the moon cycle and the seasonal round, our women's experience of time is circular rather than the linear masculine calendar of definite beginnings and endings that is the "official" calendar of the year. In the circular experience there is a rhythmic increase and decrease in the forms of life, rather than a process which moves in one direction only.

Calendar

STATUS OF WOMEN ACTION GROUP THURSDAY NOONERS

Room 213, 620 View Street, Victoria.
Noon to 1 p.m.
Phone 381-1012 for details of upcoming presentations.

FEMINIST DISCUSSION GROUP

Meets alternate Monday nights, from 7:30 to 9:30
April 14, April 28, May 12, May 26, June 2, June 16

SEMINAR FOR SINGLES AND ABOUT-TO-BE SINGLES

"Taking Charge: Lifestyles for Single Women"
April 26, 9:30 to 3:30

We will look at stages of separation, assertiveness training, and friendship networking. Fee: \$10. Bring your own lunch.
Pre-Register please. Call 381-1012 for where and when.

JOB SEARCH SKILLS SEMINAR

A four-session program is planned. Call 381-1012 for details.

REPEAT PERFORMANCE FASHION SHOW

Who says it has to be brand spanking new and expensive to be interesting (or attractive or practical or warm or cool or funky or up-to-the-minute)?
April 3, 4, and 5. 10 a.m. to 5 p.m.
2017 Oak Bay Avenue.

WALK FOR PEACE

April 26, Centennial Square.

Greater Victoria Disarmament Group's Fifth Annual Walk for Peace. Phone 384-2445 (10 a.m. to 5 p.m. Mon. - Fri. and 10 to 12 Saturdays) for information or to volunteer help.



the Emily STAFF BOX

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